A DECLARATIOVN O[F]
THE KINGS [MA]IESTIES INTEN-
TIOVN AND MEANING TO-
WARD THE LAIT ACTIS OF PARLIAMENT.

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1585.

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THE KINGS MAIESTIES.

DECLARATIOVN

FOR ſamekle as thair is ſome euill affectit men, that gois about, ſo fare as lyeth in thame, to inuent lies and calumnies, ro ſtanzie & impair the Kings Maieſties fame and honour, and raiſis brutis, as gif his Maieſtie had declynit to Papiſtrie, and had, made many actis, to derogate the frie paſſage of the goſpell, gude ordour and diſcipline in the kirk: Quhilk brutis are nuriſhit and interteneit be rebellious ſubiectis quha wald glaidly couer their ſeditious interpriſes, vnder Pretext of Religioun (albeit thair can be na godly Religioun in ſic, as raiſis armour, and diſquietis the eſtate of their natiue Souerane, and periurdly hes contrauenit the aith, band and obligation of their faith, quhairvnto they haue ſworne and ſubſcryuit.) Thairefore, that his Maieſties faithfull ſubiectis be not abuſit with ſic ſclanderous reports, and his Hienes gude and affectionat freinds in vther countries may vnderſtand the veritie of his vpricht intentioun, his Hienes hes commaundit

nis breif declaratioun of certaine of his Maiesties actis of Parliament haldin in Maij 1584. to be publishit and imprentit, to the effect, that the indirect practises of sicas sclanderis his Maiest. and his lawis, may be detectit and discouerit.

IN the first act, his Maiestie ratifeis and appreuis the trew professioũ of the Gospell, sincer preaching of the word, and administratioun of the Sacramentis, presently be the gudenes of God establishit within this Realme: & allowis of the confessioun of the faith set doun be acte of Parliament the first zeir of his Maiesties Regne. Lyke as his Hienes not only professis the same in al sincerite, bot prayis it be God, is cum to that maturitie of iudgement, be reiding and heiring the word of God that his Hienes is able to conuince and ouerthrawe be the doctrine of the Prophetis and Apostles, the most learnit of the contrary sect of the aduersaries: Sua that: as *Plato* affirmes that cõmon wealth to be most happie, quhairin ane Philosophour regnis, or he that regnis, is ane Philosophour: we may mekle mair esteeme this countrie of *Scotland* to be fortunat, quhairin our King is ane Theologue, & his hart repleneshit with the knawledge of the heauenly Philosophie, for the comfort not onely of his gude subiects and freinds in vther countries, bot of them that professis the gospell euericquhair: He being ane King of great expectatioun, to quhom his birthricht hath not only destinate and prouydit great kingedomes, bot mekill mair his Hienes vertew, godlines and learning, and daylie increase of

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all heauenly ſciences, dois promeis and aſſure him of the miehtie protection of God, and fauoure of all them that fearis his holy name.

IN the ſecoūd act, his Maieſties royall authoritie ower all eſtaites, both ſpirituall and temporall, is confirmit. Quhilk act, ſome of malice, and vtheris of ignorance dois traduce, as gif his Maieſtie pretendit to be callit the heid of the Kirk, Ane name quhilk his Maieſt. acknawlegis to be proper and peculiar to the ſonne of God, the Sauiour of the warld, quha is the heid, and beſtowes life ſpirituall vpoun the members of his miſticall bodie: and he hauing reſſauit the holie ſpreit in all aboundance, makis euerie ane of the faithfull pertakers thairof, according to the meſure of faith beſtowit vpoun thame. Of the quhilk number of the faithfull vnder the heid Chriſt, his Maieſt. acknawlegis him ſelfe to be ane member, baptizit in his name, partaker of the myſterie of the croce and holie communioun, and attending with the faithfull for the cumming of the Lord, and the finall reſtitutioun of Goddis elect. And notwithſtanding his Maieſtie ſurelye vnderſtandis be the Scriptures, that he is the cheife and principall member, appointed be the lawe of God to ſee God glorifiit, vice puniſhit, and vertue mainteinit within his realme: and the ſoueraine iudgement for ane godly quietnes and ordour in the commoun wealth, to apperteine to his Hienes cair and ſollicitude. Quhilk power & authoritie of his hienes, certaine Miniſters, being callit before his Maieſt. for their ſeditious & factious ſermonis

and ſteiring vp of the people to rebellion aganis their natiue King, be the inſtigatioun of ſindrie vnquiet ſpirits, wald in na wayes acknawlege, bot diſclamit his Maieſt. authoritie, as ane incompetent Iudge. And ſpecially ane callit *M. Andro Meluile*, ane ambitious man, of ane ſalt and fyrie humour, vſurping the pulpit of *Sandrois* without ane lawfull calling, and privie at that tyme to certaine conſpiraceis attemptit aganis his Maieſtie and Croun, went about in his ſermon vpon ane Sonday, to inflame the hartis of the People, be odious compariſons of his Maieſties progenitours and counſale; Albeit the dewtie of ane faithfull Preachour of the Goſpell be rather to exhort the people to the obedience of their natiue King, nor be popular ſermonis, quhilk hes bene the cuerſioun and decay of great cities and common weilis, and hes greatly in times bygane diſquietit this eſtate, to trouble and perturbe the countrey. The ſaid *M. Andro* wilit before his Hienes, preſumptuouſlie anſwerit, that he hald not be iugit be the King and Counſale, becauſe he had ſpok in the ſamein pulpit, quhilk pulpit, in effect, he allegit to be eximit from the Iugement and correction of Princes. As gif that holie place, ſanctifeit to the word of God, & to the brekking of the bread of life, micht be ane cullor to eny ſedition in word or deid, aganis the lawfull authoritie, without puniſhement. Alwayis his Maieſtie (being of him ſelfe ane maiſt gratious Prince) was not willing to haue vſit ony rigour aganis the ſayde *M. Andro*, gif he had humbly ſubmittit him ſelf. acknawled git his offence, and creuit pardon: quha notwithſtanding

ding affrayit of his awin gyltines, being priuie to dyuers conſpiraceis of before, fled into the Realme of England. quhais nauchty and preſumptuous refuſing of his Hienes iudgement, was the occaſioun of the making of the ſecound act, That nane ſoulde declyne his Hienes authoritye: in reſpect that the common prouerbe beiris, *Ex malis moribus bonæ leges natæ ſunt*, that is, Of euill maners gude Lawes procede. And in verie deid it laketh not ane richt intollerable arrogancie in ony ſubiect, callit before his Prince, profeſſing, & authoriſing the ſamin treuth, to diſclame his authoritie: nether do the Prophetes, Apoſtles, nor vthers conductit be the ſpirit of God, miniſter the lyke example. For it is a great errour to affirme, as mony do, that Princes and Magiſtrats hes only power to take ordour in ciuile effaires, and that Eccleſiaſticall maters dois only belang to the miniſtry. Be quhilk meanis, the Pape of *Rome* hes exemit him ſelf & his clergie from all iugement of Princes, and hes made him ſelf to be Iuge of Iuges, and to be iugit of na man: quhair as, be the contrair, not only be the exãples of the godly gouernouris, Iuges and Kings of the ancient Teſtament, bot alſo be the new Teſtament, and the haill hiſtory of the primitiue kirk, in the quhilk, the Emperours iugeit ouer the Biſhoppes of *Rome*, depoſit them from their ſeates, appointit Iudges to cognoſce & decyde in cauſis Eccleſiaſticall, vindicat innocent men, as *Athanaſius*, from the determinatioun of the concile haldin at *Tyrus*, and be infinite gude reaſouns, quhilk ſall be ſet doun, be the grace of God, in ane

ſeuerall work, ſalbe ſufficiently prouen and verifeit. Bot this appeareth at this preſent to be ane vntymely and vnprofitable queſtioun, quhilk hes no ground vpoun their parte, bot of the prepoſterus imitatioun of the pretendit iuriſdiction of the Pape of *Rome*. For gif their were ony queſtioun in this land,, of hereſie, quhairby the profound myſtereis of the Scriptures behouit to be ſearchit furth, his Maieſtie wald vſe the ſamin remedy (as maiſt expedient) quhilk the maiſt godly Emperouris hes vſit: and his Maieſtie, following their example, wald conuene the counſell of learnit paſtours, that be conference of Scriptures, the veritie micht be opinnit, and hereſie repreſſit. Bot, praiſit be God, we haue no ſic controuerſies in this land, nather hes there ony hereſie taken ony depe rute in the cuntrey: bot certane of the miniſtrie, ioyning tham ſelfis to rebellis, hes trauellit to diſquiet the eſtate with ſic queſtiouns, that the people micht imbrace ane ſiniſtre opinioun of his Maieſties vpright proceidinges and factiouns micht be nuriſhit and intertenyit in the cuntrye. Nather is it his Maieſt. meaning nor intention in ony ſort to tak away the lawfull and ordinarie iudgement in the Kirk, quhairby diſcipline and gude ordour micht decay: bot rather to preſerue, maintene, & increſſe the ſame. And as thair is in the Realme Iuſtices, Conſtables, Shirreffis Prouoſtis, Bailleis, and vtheris Iudges in temporall materis; Sa his Maieſtie allowith, that all things micht be done in ordour, and ane godlie harmonie may be preſerued in the haill eſtait, the ſynodall aſſembleis, be the Biſchoppes: or commiſſionaris quhair the place vakis, to

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be conuenit twyſe in the zeir, to haue the ordinarie tryell of materis belonging to the miniſtrie and thair eſtait: Alwayes reſeruing to his Hienes, that gif they or ony of thame do amiſſe, neglect their dewty, diſquiet the eſtate, or offend in ſic maner & ſort, that they in no wayes pretend that immunitie priuilege & exemptioun quhilk onely was inuentit be the Papes of Rome, to tred vnder fute the ſceptres of Princes, and to eſtabliſh ane Eccleſiaſticall tyrannie within this cuntrey, vnder pretext of new inventit preſbyteries, quhilk nather ſould anſwer to the King, nor biſhop vnder his Maieſt. bot ſould haue ane infinit iuriſdiction, as nather the law of God, nor mã can tolerate. Quhilk is only his Maieſt. intentioun to repreſs, and not to tak away ony godly or ſolide ordour in the Kirk, as heirefter ſall appeir.

THe ferd act of his Maieſt. foreſaid Parliament, diſcharges all iugementis Eccleſiaſticall, and all aſſembleis quhilk ar not allowit be his Maieſt. in Parliamẽt, quhilk act ſpecially concernis the remouing and diſcharging of that forme lait inuentit in this land, callit the preſbyterie: quhairin ane nũber of miniſteris of ane certane precinct & bounds, accompting thame ſelfis all to be equall, without ony difference, & gaddering vnto thame certane gẽtilmen and vtheris of his Maieſteis ſubiectis, vſurpit all the haill Eccleſiaſticall iurisdictioun, and alterit the lawes at thair awin appetite, without the knawledge & approbation of the King or the eſtate. Ane forme of doing without ony exampill of ony natioun, ſubiect to ane

Chriſtian Prince. The perrell quhairof did ſa increſs, that in cace, in dew ſeaſoun it had not bene repreſſit and forbidden be his Maieſt. lawes, the ſamin had troublit the haill cuntrie. And it being tryit be his Hienes to be the ouerthraw of his Maieſt. eſtait, the decay of his Croun, and ane reddie introductioun to Anabaptiſtrie and populat confuſioun in all eſtaites, his Maieſtie hes contramandit the ſame. And that the Reidar may vnderſtand the danger thairof be mony incõuenientis quhilk thairby inſewit in this land, I will only ſet down ane, quhairby ze may vnderſtand quhat perrell wes in the reſt. The Ambaſſadour of *France* returning hame to his awne cũtrie, the Kings Maieſtie cõmandit the Proueſt, Bailleis, & Conſale of *Edinburgh* to gif him the bãket, that he micht be dimiſſit honorablie, according to the amitie of ancient tymes betuix the twa nationis. This command wes geuin on ſettirday be his Hienes: and the banket appointit to be on the mounday. A nõber of the foirſaid pretendit preſbyterie vnderſtanding thairof, convenit them ſelfis on ſonday in the morning, & preſumpteouſly determinat & agreit, that the Miniſteris of *Edinburgh* ſuld proclame ane faſting vpon the ſamin monunday, quhairthrie ſeuerall Miniſteris, one efter ane vther, made thrie diueris ſermonis invectiues aganis the Proueſt, Bailleis, and Counſale for the tyme, and the noble men in the cuntrey, quhã aſſiſtit the banket at his Maieſt. command. The foirſayd preſbyterie callit and perſewit thame, and ſcarſlie be his Maieſteis authoritie culd be withhaldin from excommunicating the ſaidis Magiſtratis and noble

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men, for obeying onely his Hienes lawfull commaund quhilk the law of al cuntreyis, callit *Ius gentium*, requyris towards Ambaſſadours of foraine cūtreis. And not only in this, bot innumerable vther things, their cōmandemēt wes opponit directly, vnder the pane of excōmunicatiō, to the K. Maie. & his lawes. Quhilk forme of doing ingēderit nothing bot diſquietnes, ſedition, & trouble: as may manifeſtly appeir, in that, the ſpeciall authoris of the inuenting, promoting, and aſſiſting of the foirſaid pretendit preſbytereis, hes ioynit thame ſelfis with his Maieſties Rebels: and fleing furth of the realme, in reſpect of their giltines, hes diſcouerit quhat malicious practiſes wes deuyſit amāgis thame, gif God had not in tyme prouidit remedie. The vther forme of Iugement quhilk his Maieſtie hes diſchargit, is the generall aſſemblie of the haill Clergie in the Realme: vnder pretence quhairof, ane number of Miniſteris from ſindrie Preſbitereis did aſſemble, with ſum gentlemē of the countrie, quhairof ſum for that tyme malcontents of the eſtate, ſocht that cullour as fauoriſeris of the miniſtrie, be the quhilk they haue practiſit mony interpriſis in the realme: quhair there wes no certane law in Eccleſiaſticall effaires, bot all dependit vpon the ſayd generall conuentioun, quhair the lawes of the Kirk were alterabill efter the pluralitie of votis, quhilk for the maiſt part ſuccedit vnto the maiſt vnlearnit of the multitude. This generall aſſemblie amāgis vther things did appoint and agrie with his Maieſt. regentis in his Hienes minoritie, that the eſtate of biſhoppes (quhilk is one of the eſtates of Parliament) ſuld be maintenit & au-

thorrit: As it is registrat in the bukes of counsell, and sub scryuit be the commissioners for the tyme. Quhilk order wes obseruit many zeiris, and Bishops be their consentis, appointit to the dioceis, quhill within this lait tyme, in assembleis haldin at *Dundie* and *Glasgovv*, respectiue, the foirsaid ministers and assemblies, tuke vpoun them, contrary to their awin hand writ, to discharge the estate, and to declare the samyn to be vnlawfull, in their pretendit maner. And there cõmandit the Bishops of the countrey to demit and leaue their offices and iurisdictions, and that in na wayes they sould pas to the Kings Maiesties counsell, or parliament, without commissioun obtenit from their assemblie: That they sould vote na thing in Parliament and counsell, bot according to their actis & Iniunctions. And farder, they directit their Commissioners to the Kings Maiestie, commaunding him and the Counsel vnder the pane of the censuris of the kirk (quhairby they vnderstude excommunication to appoint no Bishop in tymes to cum, becaus they had concludit that estate to be vnlawfull. And notwithstanding, that quhilk they wald haue deiectit in the bishops, they contendit to erect in thẽ selfis, defyring that sic commissioners as they sould send to parliament & counsel, micht be authorisit in place of the estate, quhairby it sould haue cũ to pas, that quhair as now his Maiestie may select the maist godly, learnit, wyse and experimentit of the ministrie, to be on his Ma. estate, his Hienes sould haue bene be that meanes compellit to accept sic as the multitude, be ane od vote of the maist vnlearnit sould haue appointit: quhilk could not tend bot to the o-

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uerthrow of the Realme, quhairof that eſtate hathe bene ane ſpeciall ſtoupe. Efter they had diſchargit Biſhops, they aggreit to haue Superintendentis, Commiſſionaris and viſitouris: bot in the end, they decernit that thair ſuld be no difference amangis the Miniſteris: and imaginit that new forme of preſbyterie, quhairof we haue ſpokin before. Nether was there ony vther appearance that they ſould haue ſtayit from ſic daylie alterationis in the commoun wealth, quhilk could not bot continually be diſquiettit, quhair the law of conſcience, quhilk they maintenit be the ſword of curſing, wes ſubiect to ſic mutationis, at the arbitriment of ane number, quhairof the maiſt part had not greatlie taiſtit of learning. Attour the foreſaid aſſemblie wes accuſtumit not onely to preſcryue the lawe to the King and eſtate, bot alſo did at certane tymes appoint generall faſtingis throughout the Realme, ſpecially quhen ſome factioners in the cuntrey was to moue ony great interpriſe. For at the faſt, all the Miniſteris wes commandit be the ſayde aſſemblie to ſing one ſong, and to crye out vpoun the abuſes, as they termit it, of the Court and eſtate for the tyme: quhairby it is maiſt certaine great alterationis to haue enſewit in this land, quhill at the gude pleaſour of God, and his bleſſing towardis his Maieſtie, the pretext of the laſt faſt wes diſcouerit, and his Hienes delyuerit from ſic attemptatis: quhairby his Maieſtie hathe bene iuſtly mouit to diſcharge ſic conuentionis quhilk micht importe ſo preiudicially to his eſtate

Bot ſpecially his Maieſt. had no ſmall occaſion, quhairas the ſamin aſſemblie being conuenit at *Edinburgh*, the day of did authoriſe and avow the fact perpetrat at *Ruthvē*, in the taking of his Hienes maiſt noble perſone. The quhilk deid, notwithſtanding his Maieſtie with the aduyſe of his eſtates in Parliamenthes accompted to be treſſonable, the ſaid aſſemblie eſteming their iugemēt to be the ſoueraine iugemēt of the realme, hes not only approvin the ſame, bot ordanit all thame to be excommunicat quha wald not ſubſcryue & allow the ſamin. Sua the actis of this aſſemblie, and the lawes of the eſtate directly fechtand in ciuill materis, with the quhilk the aſſemblie ſould not haue midlit, it behouit his Hienes, ether to diſcharge him ſelf of the Crowne, or the miniſtrie of that forme of aſſemblie, quhilk in very deid, in the ſelf, without the Kings Maieſties licence and approbation culd not be lawfull. Lyke as generall councilis at no tyme could gudely aſſemble, bot be the commandement of the Emperour for the tyme: & our King hath no les power within his awne realme, than ony of thame had in the Empyre. Zea, the Biſhop of *Sanctādrois* had not, in tyme of Poperie, power to convene the biſhops and clergie, out of his awne Dioceſe, without licence impetrat before of his Hienes moſt noble progenitours of gude memorie, and the eauſis thairof intimat and allowit. Notwithſtanding, that his Maieſties intentioun and meaning may fullelie be vnderſtaund, It is his Hienes will, that the Biſhop or Commiſſionar of ony dioceſe or prouince, or part thairof, ſal at their viſitati

situatioun appoint in euery paroche, according to the gret-
nes thairof, sum honest, vertueus and discreit men, to con-
cur and assist the Minister, and to haue the ouersicht, and
censure of the maners and behauiour of the people o
that parochin. And gif their be ony notable offence wor-
thie of punishment, that the Bishop and Commissionar be
aduertisit thairof, quha shall haue ane officer of armes, to
concur with his decreit, for the punishment of vice, and
executions to follow thair vpoun: that they quha contē-
nis the godly and lawfull ordour of the kirk, may find be
experience his maiesties displeasure, and be punishit ac-
cording to their deseruings.

And forder, his Maiestie vpoun necessare occasiouns,
quhilk may fall furth be dyuers maners of wayis amang
the clergie, vpoun humble supplicatioun maid vnto his
Hienes will not refuse to grant them licence to cōuene:
To wit, the Bishoppes, Commissioners, and some of the
maist verteous, learnit & godly, of their dioceis, quhair
sic Ecclesiasticall maters, as appertenis to the vniformitie
of doctrine, and conseruation of ane godly ordour in the
kirk, may be intreatit & concludit in his Maiesties awin
presence, or some of his Maiesteis honnorable counsell
quha sal assist for the time. Quhair, gif necessitie so require
ane publict fast throughout the hail Realme may be de-
cernit, and be his Maiest, authoritie proclamit, to auoyd
the imminent displeasour and daunger of the wraith of
the Lords iudgements: quhilk is the richt end of publict
humiliatioun: and not vnder pretext theirof, to couer sic
interpryses, as hes heirtofore greatly disquyetit and trou-

blit the peax of this common welth.

THE xx. act ratifeis and approuis, and reſtablifis the eſtate of the biſhoppes within the Realme, to haue the ouerſicht and iuriſdictioun, euerie one in their awin dioceis. Quhilk forme of gouernamēt, and reule in Eccleſiaſticall affaires, hes not onely continuit in the kirk, from the dayis of the Apoſtles, be continuall ſucceſſioun of tyme, and many Martyrs in that calling ſhed their blude for the treuth: bot alſo, ſen this Realme imbracit and reſauit the chriſtian Religioun, the ſame eſtate hes bene maintenit, to the weilfair of the kirk, and quyetnes of the Realme, without ony interruptioun, quhill within thir few zeirs, ſome curious and buſie men haue practiſit to induce in the Miniſtrie, ane equalitye and paritie in althings, alſweill concerning the preiching of the worde, miniſtratioun of the Sacraments, as lykewayes in diſcipline, ordour and policie. The quhilk confuſion his Maieſtie finding be maiſt dangerous experiēce, to haue bene the mother and nuriſh of great factions, ſeditions & troubles within this Realme, hes with aduiſe of his Hienes eſtates, maturelie and aduyſitly concludit the ſaid pretendit paritie in diſcipline, ordours and policie in the kirk, to be na langer tolerat in this countrie: bot the ſollicitude and cair of ma kirks of ane dioceſe, to apperteyne to the biſhop and commiſſionar thairof, quha ſall be anſwerable to God, and his Maieſtie, and eſtates, for the richt adminiſtratioun and diſcharge of the office of particulare Miniſters, within the bounds of their iuriſdiction. For

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as it becūmis his Maiestie, as *Eusebius* wrytis of *Constantinus* the great, to be ane Bishop of Bishops, and vniuersall Bishop within his Realme, in sa far as his Maiestie sould appoint euery ane to discharge his dewtie: swa his Hienes can not, his countrey being large and great, take him to euerie Ministeer that sall offend, and transgresse aganis dewtie, or querrel with the haill nomber of the Ministrie: bot it behoueth his Maiestie to haue Bishops and owerseats vnder him, that may be answerable for sic bounds, as the law and ordour of the countrey hes limitat and appointit vnto euerie ane of thame. And that they hauing acces to his Maiest. parliament and counsel may interceid for the rest of the brethren of the Ministrie, propone their greifs vnto his Hienes and estatis, and resaue his Maiest. fauourable answer thairin. The quhilk forme dois preserue ane godly harmony, vnitie, concorde, and peax in the estate, and ane solide ordour in the kirk. As contrariwyse, the pretendit equalitie deuydis the samin, and vnder pretext of equalitie, makes some of the most crafty and subtill dealers to be aduancit and inrychit: and in pretending of paritie, to seik nathing bot their awin ambitioun. & aduancement abone the rest of the simple sort. And notwithstanding that his Maiestie hes restablishit the said estate, it is not his hienes will and intention, that the foirsaid bishop, sall haue sic full power, as to do within his diocese quhat he pleasis. For as his Maiestie cā not allow of ane populare confusion, quhairin, as the prouerbe witnessis, *Nulla tyrannis æquiparanda est tyrannidi multitudinis*, That is, No tyrannie can be comparit to the

tyrannie of ane multitude, hauing commandement and power in their hands: Sua vpoun the vther part, his Ma. will is, that the Bishops authoritie in ony graue mater, be limitat, & circumscryuit to the counsell of xiii of the maist ancient, wise, and godly pastours of his diocese, selectit furth of the haill synodall assemblie of the prouince: be quhais aduise, or at the least the maist part thairof, the graue and wechtie effairis of the kirk may be conductit and gouernit, to the glorie of God, and quyetnes of the realme. Forther, it is his Hienes will, & expres commandement, that thir bishops, or commissionars, twyse in the zeir, to wit, ten dayes efter the Pasche tyme, & the sext of September, hald their synodall assemblies, in euery diocese, for the keping of gude ordour thairin. And gif ony be refractar or contemnar within their bounds, of the gude ordour of the kirk, they may be declarit vnto his Maiestie, and punishit, in exemple of vthers, according to their deseruings. Nather is it his Maiest. meaning or intentioun, that sic bishops or commissionars, as sall be appointit, sall ressaue their only and full commissioun of his Maiestie, without admission ordinar, be sic as are appointit to that effect, in the kirk: bot hauing his Hienes nominatioun, presentatioun, and cõmendatioun, as lawfull and only patroun, they to be tryit, and examinat, that their qualitеis ar sic, as they are able, and sufficient to discharge their cure and office. And gif it sall happin ony of the saidis bishops, or commissionars, to be negligent in their office, or to be sclanderous and offensiue in their behauiour, lyfe, and maners, in ony tyme cumming,

it is

it is not his Hienes will, that they ſall be exemit from cor rectioun, nochtwithſtanding of ony priuilege of his Hienes eſtate, counſell, or parliament, bot their labouris, trauellis, diligence, and behauiour, to be tryit in the generall aſſemblie, not conſiſting of ane confuſit multitude, as it was before, bot of ſic worſhipfull perſonis, as is heirtofore preſcryuit in his Hienes awne preſence, or his Maieſteis deputeis to that effect. Laſt, his Maieſtie. geuis commiſſioun to the ſaids biſhops, or cõmiſſioners at their viſitations to conſidder, in quhat pairt of the cuntrey the exerciſe, or interpretatioun of the Scripture, be conference of ane certane nõber of the Miniſtrie within that bounds, may be maiſt commodiouſly, anis in the xv dayes. For as his Maieſtie inhibitis al vnlawful conuentionis, quhilk may ingender trouble and contention in the countrey, ſwa his Maieſtie is well affectit, to ſie the Miniſtrie incres in knawlege and vnderſtanding and be all meanes to fortifie & aduaunce the ſamin. Quhairin his Hienes commandement is, that ane graue, wyſe, and ſage man, ſall be appointit Preſident, quha may haue the ouer ſicht of that bounds, & be anſwerable thairfore to the biſhop his counſell and ſynode, and he to be reſpectit reſonablie for his panes, at the modificatioun of ſtipendis: that all things may be ordourly done in the Kirk, peax, and queetnes maintenit in the Realme, and we delyuerit from the appearand plagues, and the bleſſing of God continewit, to the comforte of our poſteritie.

And in the meane time his Hienes inhibitis and expreſly contramands, vnder the panes contenit in his Maieſties

ocheis of Parliament, and all vther panes arbitral, at his Maieſteis ſicht and counſell, that na Miniſter tak vpon hand, to conuene them ſelues, for the foirſaid cauſe, without the appointment and ordour taken be the ſaids biſhoppes or commiſſioners: quhairby his Hienes may be certenly informit, that the foirſaids Miniſters conuenis not, to middle with ony ciuill maters, or effaris of eſtate, as was accuſtomit before, bot only to proffeit in the knawlege of the word, and to be comfortit ane be ane vther, in the adminiſtratioun of their ſpirituall office: quhilk his Hienes wiſhes thame faithfully to diſcharge, and thame to call to God, that his Maieſtie may in ane proſperous Regne inioy gude and lang lyfe, and continew and increſſe into the feare of the Almightye.

FINIS.

THE KINGIS MAIEST. INTENTIOVNIS.

HIS Maieſties intentioun is, be the grace of God, to maintene the trew and ſinceir profeſſioun of the Goſpell, and preiching thairof, within this Realme.

2 His Maieſteis intentioun is, to correct, & puniſhe ſic as ſeditiouſly abuſes the chyre of truetth, and factiouſly appleis, or rather bewrayes the text of the ſcripture, to the diſquyeting of the eſtate, and diſturbing of the commoun welth, or impayring of his Hienes and counſellis honour.

3 His

3 His Maiesties intentioun is, gif ony questioun of Faith and doctrine arise, to conuocate the maist learnit, godly, wise, and experimentit pastours, That be conference of scriptures, the verity may be tryit, and all heresie, and shisme be that meanes represit.

4 His Maiesties intentioun is, that for keeping of gude ordour in euerie Paroche, certane to be censures of maneris of the rest, be appointit at the visitatioun of the Bishop, or visitour, quha sall haue his Maiesties authoritie, and officeris of armes concurring for the punishment of vice.

5 His Maiesties intentioun is, to maintene the exercise of proph ecie, for the increse and continuing of knawlege amongis the Ministrie: In the quhilk, ane wise and graue man selectit be the bishop or comissioner at the synodall assemblie, sall preside, and rander ane compt of the administratioun of that bounds quhair the exercise is haldin for the quhilk cause, some respect of leuing sall be had vnto him, quha sustenis that burding.

6 His Maiest. intention is, not to derogate, vnto the ordinarie iugement of maters of the Kirk, be the ordinarie Bishops, their counsells, and synodis: bot gif ony of tham do amisse, and abuse their calling, to tak ordour for correcting, amending and punishing theirof.

7 His Maiesties intentioun is, not to hinder or stay ony Godly or solide ordour, groundit vpon the word of God, and ordour, of the primitiue kirk: bot that the Ministeris of the word middle them selfis only with their awin calling, and iuge not temeariously of the estate.

8 It is his Maiesties intētion, that the presbytereis, consisting of many Ministeris and Gentilmen at landwart or otherwayes, be na forder tolerate in this Realme: bot the exercise of iurisdiction of ma kirkis to be in the hands of the bishop or commissionar, and thair counsalis and synodis.

9 It is his Maiesties intentioun, that the bishops or cōmissioneris convene not ane generall assemblie out of the haill Realme, without his Maiesties knawledge and licence obtenit thairvnto: quhilk vpon supplication his Hienes will not deny: that ane vniforme ordour may be conseruit in the haill realme, and the bishops and their diligences there tryit and examinat, and the complaints of euerie particuler hard and discussit.

10 It is his Maiesties intentioun, to assist this assemblie his self, or be ane noble man of his counsale, his Hienes depute.

11 It is his Maiesties intentioun, that quhen ony parochin findeth necessitie of ane fast, they intimie the occasioun to the bishope or commissioner their counsale, that they may vnderstand that the cause is lawfull, as likewise the bishop of the diocese finding lawfull occasioun, may within the same with his counsale preseryue ane publike humiliatioun.

12 It is his Maiestics intentioun, that ane generall fast throughout the haill realme sall not be proclamit bot be his Maiesties commaundement, or be that generall counsale, quhairin his Maiestie or his Hienes deputie is present.

13 It is his Hienes intentioun, that the biſhops in the Realme in euerie dioceſe with their counſale, preſide in to the Eccleſiaſticall gouernement, bot as ſaid is, with ane counſale, that baith tyrannie and confuſion may be evitit in the kirk.

14 It is his Hienes intentioun, that Commiſsioneris be directit vniuerſallie throughout the haill realme to eſtabliſh ane godly ordour, and that his Maieſties commiſſioneris tak ordour preſently for the tranſlation of ſic Miniſteris, quhais trauels they eſteme may mair conveniently and proffitablie ſerue in ane vther place.

FINIS.